A

SERMON

Preach'd at the PARISH-CHURCH of

SUNBURY,

On *Sunday*, JULY 8, 1744.

On Occaſion of a Legacy of 1000*l.* left by Mrs. *Elizabeth Taylor* towards rebuilding the ſaid *Pariſh-Church.*

By *JOHN HEYLYN*, D. D.
Vicar of the ſaid Pariſh, and Chaplain in ordinary to His Majeſty.

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1 TIM. vi. 17, 18, 19.

Charge them that are rich in this world --- that they do good, that they be rich in good works, ready to diſtribute, willing to communicate; laying up in ſtore for themſelves a good foundation againſt the time to come, that they may lay hold on eternal life.

THE Word of God is compared by St. *James* * to *a Glaſs* or Mirrour in which a Man may ſee himſelf, his *true Self*, i. e. ſuch as he appears before God; in which he may diſcover his real State, the State of his Soul: and ſee the Right and the Wrong of his Character; what he is, and what he is not, but ought to be. Such is the Uſe Men ſhould make of the Word of God when we of the Miniſtry exhibit it to their View as a *Glaſs*, wherein they ſhould ſee themſelves, and remark their own Faults, in order to amend them. But many are apt to obſerve others in it, and not themſelves: they ſpy the ſuppoſed Faults or Blemiſhes of their Neighbour inſtead of their own: Inſtead of judging

* Jam. i. 23.

judging themſelves by the Law of God, they judge other Men by it, and groſly miſapply it in malicious Cenſures. This is a great Abuſe, which I thought it ſeaſonable now to warn you of, that while, according to the Apoſtle's Direction, *I charge thoſe who are rich, to be bountiful too*, there may be no other Application made of what I ſay, but what each Man ſhould make to himſelf alone. I ſpeak it with Thankfulneſs to God; the Rich of this Pariſh are remarkably bountiful: our Poor continually, and abundantly, and, I hope, with grateful Hearts, partake of their Liberality; ſo that, in the ordinary Courſe of things, their Generoſity has prevented my Exhortations, and made them uſeleſs: But upon this particular Occaſion, which you are ſufficiently apprized of, I mean the Legacy left by our much honoured Siſter, deceaſed, towards the Rebuilding this Church, which Legacy will not have its Effect, but be loſt to the Pariſh, if within a fixed Time it be not ſeconded by your generous Contributions, I have thought it my Duty to repreſent to you, from the Word of God, what he requires of the Rich, and the Obligations he has laid on them to communicate of their Superfluity towards promoting Works of Piety and the publick Ser-

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vice of Religion. To this end I have choſe the Text you have heard, *Charge them that are rich in this world --- that they do good, that they be rich in good works, ready to diſtribute, willing to communicate; laying up in ſtore for themſelves a good foundation againſt the time to come, that they may attain eternal life.*

What is here tranſlated *a good foundation*, ſhould rather be render'd *a good fund*, *laying up for themſelves a good fund*, which Metaphor is more natural, and now ſo well underſtood, that it needs no farther Explanation.

The Words are part of St. *Paul*'s Advice to *Timothy* for the execution of his Miniſterial Office, wherein, among other Directions proper for the different Ranks under his care, he bids him *charge the Rich* to do good with their Riches, and be ready to diſtribute and communicate them upon all proper Occaſions. *Charge*, i. e. command with all Authority; intreat, and conjure with all Earneſtneſs; and to move them more effectually, he was to ſhew how much it was not only their *Duty*, but their *Intereſt* ſo to do; ſince thereby they would lay up a *good Fund*, a moſt profitable and inexhauſtible Fund for Eternity.

Duty and *Intereſt* are the two great Springs of human Action. *Duty* ſtands enforced by

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Reaſon, as *Intereſt* by Self-love; and where theſe concur, it ſhould ſeem that nothing can withſtand them. Both are propoſed in the Text, which commands a religious Diſtribution of Wealth as our *Duty*, and recommends it as our *Intereſt*. I ſhall follow the Method which St. *Paul* here preſcribes, and ſhew the Rich,

I. That Liberality is our indiſpenſable Duty: and

II. That it is our greateſt Intereſt.

As to the Firſt, That Liberality is to the Rich an indiſpenſable Duty; many are not convinc'd of this, becauſe they do not conſider from whence they receive their Riches, and therefore miſtake the Rule by which they ſhould be diſtributed. They conſider Riches as the Gifts of a blind Fortune, which ſhifts them from hand to hand; and beſtows them, or takes them away with a capricious, but irreſiſtable Power. Some who have ſucceeded to their Wealth by Inheritance, look no farther; but, intent only upon enjoying it, regard not whence, or for what end they received it. They do not reflect that all an hereditary Right implies is, that God gave their Anceſtors the Goods which they now poſſeſs,

poſſeſs, and provided for them perhaps before they were born. Others, who have got an Eſtate by their Labour, or Care, or Skill, think it ſufficiently earned by the pains they have taken: they make no grateful Return for the Bleſſing of Providence upon their Endeavours; but keep or ſpend their Riches, as what they have an abſolute Right to uſe at pleaſure, without any reflection upon the Account they are to give of them. To ſuch the Admonition of *Moſes* is very ſeaſonable, * *Beware that thou forget not the Lord thy God--and ſay in thine heart: my power, and the might of my hand hath gotten me this wealth. But thou ſhalt remember the Lord thy God, for it is He that giveth thee* Power *to get wealth.* We have alſo in the firſt Book of *Chronicles* a paſſage which exactly ſuits our preſent purpoſe. 'Tis where *David,* who had been many Years collecting from all parts of the World the richeſt Materials, and thoſe too in the greateſt abundance, towards building the Temple at *Jeruſalem*; makes a ſolemn Oblation of them for that Service, and ſays: † *Thine, O Lord is the greatneſs and the power --- for all that is in the heaven, and in the earth is thine. Both riches and honour come of thee---and in thine hand it is*

to

* Deut. viii. 11, 17, 18. † 1 Chron. xxix. 11, 12, 14.

to make great --- all things come of thee: and of thine own *have we given unto thee.* And then he adds, *O Lord our God, all this ſtore that we have prepared to build thee an houſe for thy holy name, cometh of thine hand, and is all* thine own.

What we would infer at preſent from theſe Declarations is only this, That Riches come from God, and are his Gift. We ſhould conſider, in the next place, wherefore God beſtows them. Are they given to maintain Sloth, to equip Vanity, or to pamper Luxury? Are they given for Covetouſneſs to hoard, or for Prodigality to ſquander? No, for they are the Gifts of God, and, as his Gifts, intended for our Good, for the Exerciſe of Virtue, to furniſh Liberality, and put us in a capacity of expreſſing our Gratitude to the great Benefactor, by returning to Him a part of his Gifts, and diſtributing ſome portion of what we have received from Him upon all Occaſions that preſent themſelves whereby to ſhew our Thankfulneſs.

As this is apparently our *Duty*, ſo I will now farther ſhew that it is alſo our *Intereſt.* Self-love is ſo predominant a Principle, that to engage Men to what is their Intereſt, it might ſeem ſufficient to ſhew that it is their

Intereſt.

Intereſt. But the miſchief is, their Self-love, though moſt exceſſive, is withal moſt abſurd: it is blind and ignorant of their real Intereſts, and while it purſues ſome trivial Advantage with a ſtrange and ridiculous Impetuoſity, it is quite inſenſible to ſuch Advantages as are of the higheſt Importance and neareſt Concern.

To ſtate this Subject therefore in its true light, our Intereſt may be conſidered in different reſpects, *viz.* with regard to the *preſent* Life, or the *future*; and it will appear that in both theſe reſpects we promote our true Intereſt by a pious Diſtribution of our Wealth, as well by Almſgiving, as all other Methods that conduce to publick Good, and the Service of Religion.

I begin with our Intereſt in this Life, and by our Intereſt I mean that which contributes moſt to our preſent Happineſs. This, one would think, ſhould be ſufficiently underderſtood, and yet nothing is more miſtaken; for the greater part of Mankind, who are in mean Circumſtances, think that a good Eſtate would gratify all their Deſires, and that if Fortune, as they call it, would but make them Rich, they would make themſelves Happy. But thoſe who are rich know the contrary. They know that the Mind

of Man may continue reſtleſs and wretched in the moſt ſplendid Circumſtances of Wealth and Power; that Wants may multiply faſter than the Means to gratify them; and, as Poverty has its Hardſhips and Inconveniencies, ſo Riches too bring with them their Troubles, Anxieties, and Temptations, which ſorely afflict their Poſſeſſors, and often render them, upon the whole, more miſerable than thoſe whom Poverty and Day-labour have ranked in the loweſt Stations.

Where there is not a Principle of Religion to keep the Mind erect amid the Encumbrances of Riches, and direct the Diſtribution of them according to the Appointment of the Donor, the Proprietor, as he is called, ſuffers much more than he enjoys by them. The ſingle Article of being exempted from the Neceſſity of Labour, is exceſſively prejudicial to many whoſe Circumſtances place them above it. Both Body and Mind grow diſtemper'd in a lazy Opulence, and wanton Plenty. The Mind contracts a falſe Delicacy, and an exquiſitely painful Senſibility about Trifles, which to Common-ſenſe are quite Contemptible; and every one muſt have obſerved, " that the moſt humoured and " indulged State, is apteſt to receive the

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" moſt diſturbance from every Diſappoint-
" ment or ſmalleſt Ail. " And hence it comes to paſs, that the Rich, who have moſt indulged themſelves, and, if I may ſo ſpeak, taken a Surfeit of having had their own Wills, thereby break the native Vigour of the Soul, and become a Prey to imaginary Woes, which embitter their Lives, and make them a Burden to themſelves. To ſome of them their *Tables* are a continual *Snare*, where Luxury feeds Diſeaſe, and Life is oppreſſed, ſhortned, and even extinguiſhed by the Means appointed to cheriſh and prolong it.

But are they not ſenſible of this? Are they not aware that they abuſe their Riches to their own Hurt? Does not their Reaſon repreſent to them that they are themſelves the Authors of their Miſery? Yes certainly, they have lucid Intervals, in which Reaſon remonſtrates the Miſchiefs they do themſelves, and convinces them that their *preſent Intereſt*, their Happineſs in this Life, ſometimes even the Preſervation of Life, always the true Enjoyment of it, depends upon their moral Conduct, upon a ſober, diſcreet, and regular Behaviour.

I ſay their Reaſon muſt often convince them of this; why then do they not follow

its Dictates? 'Tis becauſe Men, who have not a Principle of Religion, have not the ſtrength to follow their Reaſon. They are Slaves to their Appetites and Paſſions: They are tied and bound with the Chain of their Sins: they have forſaken God, and they are forſaken by him. They will not be governed by God, and therefore He gives them up to their own Miſmanagement, and makes their Sin their Puniſhment even in this World.

To ſhew the juſt Judgment of God in this Procedure, we ſhall go back a little and bring the whole into one View. My Purpoſe is to repreſent our *Intereſt* in this Life, and the *Means* that will effectually promote it. Our Intereſt is to avoid all the Pain, and enjoy all the Pleaſure our Circumſtances will permit; but the *Means* to promote that *End* are not in our own Power till God beſtows them; for our Enjoyments, as well with regard to their Objects as to the Faculties that reliſh them, are all his Gift. This is a capital Truth which deſerves repeated Attention, *viz.* That as God is the Creator and Governour of the World, there can be no Species of Good, whether *ſpiritual* or *temporal*, which does not come from him. Both are his Gifts, the *temporal* as well

well as the *ſpiritual*; and without ſome Share of both no Man can enjoy himſelf in this Life. One who is deſtitute of the *temporal* Bleſſings, as *Lazarus* for Inſtance, muſt be miſerable in his Body; however that Miſery may be mitigated by the Virtues that ſupport him under it: And he that is deſtitute of God's *ſpiritual* Bleſſings, muſt be often miſerable both in Body and Mind, becauſe he has *no* Defence againſt the numberleſs Calamities which are unavoidable here below. Some degree therefore of both the Bleſſings, the ſpiritual, as well as temporal, are neceſſary to our preſent Welfare; both I ſay are needful, yet it is proper here to diſtinguiſh them, becauſe they are diſtributed in a different manner. The temporal are beſtow'd promiſcuouſly, and without Diſtinction; for *God maketh his ſun to riſe on the evil and on the good, he ſendeth rain on the juſt and on the unjuſt*, and in general he communicates *temporal* Things, or the Goods of Nature, to all ſorts of Men without any apparent Regard to their moral Behaviour. He gives theſe even before the moral Character can commence, before his ſubſtitute Conſcience can intimate whence we received theſe Benefits, with the Obligations they lay upon

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us; and he continues them after that Conſcience has remonſtrated our Abuſe of them, and we knowingly and deliberately perſiſt in it. Thus it is with his *temporal* Gifts. But his *ſpiritual Graces* are diſtributed after a quite different manner; they are the Bleſſings of his right Hand, and are reſerved for ſuch Souls as are diſpoſed to profit and improve by them.

The Equity of this Procedure will be ſhewed preſently; but I would firſt make another Obſervation concerning the Diſpenſation of theſe different Gifts of God, the natural and the ſpiritual, *viz.* that they are diſpenſed ſucceſſively, and according to a certain Order, *for that is not firſt which is ſpiritual, but that which is natural, and afterwards that which is ſpiritual.* Now the Life of Man is a State of Trial and Probation, and this Probation begins in the uſe of the natural Gifts of God, whereof we all participate. The Rich, in particular, have a large ſhare of them, and their devout Thankfulneſs ſhould riſe in proportion to the greatneſs of their Obligations. For by theſe temporal Benefits God puts their Gratitude to the Teſt: He proves and tries their Fidelity, by commiting ſo large a Truſt to their Diſpoſal. Their Duty certainly is to diſpoſe of it according to his Appointment,

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and ſhew their Gratitude for his Bounty, by a liberal Diſtribution of their Wealth upon all Occaſions. Liberality therefore is the proper Virtue of a rich Man, like Courage in a Soldier, 'tis eſſential to his Character; 'tis the Duty to which he is eſpecially called by Providence; and if he faithfully diſcharges it, God rewards his Fidelity in the uſe of his temporal Gifts, by crowning them with his ſpiritual Graces, which may be ſum'd up under the two Heads of Wiſdom and Virtue. By *Wiſdom*, I mean the Knowledge of our true Intereſt, and by *Virtue*, the Power to promote it. What has been hitherto ſaid concerning them you ſhall now hear confirmed by Chriſt himſelf, who has the diſtribution of them.

In the xvith of St. *Luke*, which whole Chapter relates to the uſe and abuſe of Riches, in his application of the Parable of the Steward, he ſays, *he that is faithful in that which is leaſt, is faithful alſo in much.* Here you ſee the Diſtinction which I made between the temporal and the ſpiritual Gifts. The firſt, the temporal, tho' accumulated in great abundance, as Riches imply, he calls the leaſt Species of God's Gifts; *he who is faithful in that which is leaſt*: and as a juſt Steward of temporal Goods diſpenſes the Stock intruſted

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to him according to his Maſter's Appointment; *he is faithful alſo in much*, or Matters of great Moment, meaning the far nobler Gifts of Divine Grace, which enrich the Mind with Wiſdom and Virtue. Our Lord proceeds, *he that is unjuſt in the leaſt, is unjuſt alſo in much. If therefore ye have not been faithful in the unrighteous Mammon, who will commit to your truſt the true? Riches* is here added by our Tranſlators inſtead of *Mammon*, tho' *that* is the term our Lord intended; for Mammon, according to its Derivation, imports *whatever Men are apt to confide in*, and thence it is transferred to ſignify *Riches*, becauſe Men ſo commonly put their Truſt in them. Our Tranſlation too ſays here, *unrighteous*; but the Word in the Original often means *falſe* or *deceitful*, and ſhould be ſo rendered here, as appears by the Sequel. *If ye have been unfaithful in the falſe Mammon, who will truſt you with the true? i. e.* the Divine Graces, *which may ſecurely be confided in*, which enlighten and ſtrengthen the Mind to diſcern and attain its true Good, which give it a Self-dominion whereby we may follow our better Judgment, and reſiſt the Temptations which would otherwiſe enſnare and enſlave us. Our Lord goes on, *and if ye have not been faithful in that*

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which is anothers, who will give you that which is your own? Here, as indeed very frequently in the Diſcourſes of our Lord, the Expreſſion is ſo ſimple, and the Senſe ſo profound, that we ſhould not wonder if it is ſometimes miſtaken. Our Tranſlators ſay, *If ye have not been faithful in that which is another Man's*; but *Man* is not in the original, and it is not *Man* but *God* that is here meant. *If ye have not been faithful in that which is anothers*, meaning *God's*, for our Riches are God's Property, and he does not ſo give them as to alienate his Right in them. Our Poſſeſſion of them is precarious and dependent, the Title we hold them by is only that of Stewards, and if ye are unjuſt Stewards of theſe external, tranſient Goods, *which are anothers*, which are not your own: *who* (ſays our Lord,) *will give you that which is your own.* That which is *your own* is your Mind, your ſpiritual Faculties, in a word, yourſelves. Without Virtue no Man is Maſter of himſelf, he has not the diſpoſal of himſelf, ſo as to direct his Courſe of Life, in the manner he himſelf approves. He is juſtly diſpleaſed with himſelf for his own Miſmanagement, yet he cannot help it, for, as I ſaid before, *he has not the Strength to follow his own Reaſon, and controul thoſe inordinate Deſires which he himſelf condemns, and would reſiſt, if it were in*

his Power. But the Power over ourſelves is a Gift of God reſerved for thoſe who have been duly grateful for the *leſſer* Favours by which he makes previous Trials of our Fidelity.

The Rich have their Trial in their worldly Poſſeſſions, *which are not their own*, but lent them for a time, that by the liberal diſtribution of them they may be qualified for thoſe Divine Graces, which would reſtore them to themſelves, and put them in poſſeſſion of their own Soul. There is therefore great Beauty and Force in this Expreſſion of our Lord, *If ye have not been faithful in that which is anothers, who will give you that which is your own?* intimating that thoſe who are unfaithful in the Adminiſtration of his temporal Gifts, which are but a Truſt, forfeit his ſpiritual Graces, whereby he would *give us that which is our own*, by reſtoring us to the Poſſeſſion, and conſequently *the Enjoyment of ourſelves*, which is our proper Bliſs, and contains the whole of our Intereſt, with regard to the preſent Life.

Let us in the next place conſider our Intereſt in that which is to come, *viz. that we may attain eternal life.* Now, in that reſpect our Lord has in the Goſpel declared *the Danger of Riches*, and the Difficulties of a rich Man's being ſaved, ſo poſitively, and with ſuch Emphaſis, as ſhould juſtly alarm us who find our-

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ſelves in plentiful Circumſtances, and make us heedfully examine where this Danger lies that we may eſcape it. Riches may be conſidered with relation to the *Acquiſition*, *Poſſeſſion*, and *Uſe*; in which three reſpects they are, generally ſpeaking, as our Lord calls them, *Mammon of unrighteouſneſs*: *unrighteous* in the *Acquiſition*, when they are obtained, not only by Fraud or Oppreſſion, but alſo by too vehement Care and Sollicitude, ſuch as withdraws our Affections from God. They are *unrighteous* in the *Poſſeſſion* when hoarded by Covetouſneſs, and *unrighteous* in the *Uſe* when they are ſpent in Vanity and Luxury. Every rich Man muſt incur one, at leaſt, of theſe Imputations, if he does not diſtribute a due Proportion of his Wealth with a Chriſtian Liberality.

As to the firſt of them, that which attends the Acquiſition of Wealth: It is notorious that the ordinary ways of getting an Eſtate are too often indirect, or in plain Terms, unjuſt. Now if that Injuſtice be not repented of, it is impoſſible for ſuch a rich Man to enter into the Kingdom of Heaven; and if it be repented of, then Reſtitution is a neceſſary Conſequence. For to repent of an Action implies to wiſh it not done, undone, and conſequently to undo it to the utmoſt of our power, *i. e.* to reſtore the unjuſt Gains we are poſſeſſed of: but

oftentimes we cannot find the proper Owners, and in that caſe the only Remedy is to refund, what has hitherto been wrongfully detained, in ſome Work of Charity. As for thoſe whoſe Hands are clear, and their Hearts only defiled with worldly ſollicitous Cares to raiſe an Eſtate; which Cares have ſtinted, if not ſtopped their growth in Virtue: I muſt exhort them to relinquiſh a proportionable part of their Wealth for the Service of Religion, and teſtify to God their Regret for having neglected their Duty to him, by retaining no Fruit of thoſe wicked Cares which occaſioned it. And if this were duly performed; if theſe two kinds of Reſtitution were made, by the unjuſt and the worldly-minded, it would yield an ample Fund for Works of Charity.

The ſecond Abuſe of Riches, which renders them ſo dangerous, is in the *Poſſeſſion* by *Covetouſneſs*. Covetouſneſs is a Vice which no Man owns, and few have the Senſe or Ingenuity to diſcover in themſelves: but there is a ſure Mark to know it by, and ſuch as may ſerve to undeceive thoſe who moſt deceive themſelves. The rich Man who is not *rich in Good Works, who is not ready to give, and glad to diſtribute* of his Superfluity upon proper Occaſions, is certainly covetous, and his own Conſcience will convince him that he is

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ſo, if he will conſult it ſincerely, and in the preſence of God. Nor will he be able to ſatisfy his Conſcience by alledging that he is ſometimes extravagant, and therefore not guilty of Covetouſneſs: for many Men reconcile the Vices of Avarice and Prodigality, making the one provide for the other, making Covetouſneſs the Steward for Luxury. He was of this Character whoſe fooliſh Soliloquy is recorded in the Goſpel, where it it ſaid that he thus beſpoke his Soul: *Soul, thou haſt much goods laid up for many years, take thine eaſe; eat, drink, and be merry. But God ſaid unto him, Thou fool! this night ſhall thy ſoul be required of thee; then whoſe ſhall thoſe things be which thou haſt provided? So is he that layeth up treaſure for himſelf, and is not rich towards God.* So are all uncharitable rich Men, and ſuch ſhall be their Puniſhment.

I find that I have been longer than ordinary upon this Argument; but you will excuſe it, for really the Importance of the Subject, with a ſincere Zeal for your Intereſts, have carried me to this unuſual length. And yet it is neceſſary that I ſhould ſay ſomewhat concerning the good Work for which I would now ſollicit your charitable Contributions.

I have ſhewed the Duty in general, and how all rich Men are bound to be charitable

too

too in proportion to their Income; but the Rich themſelves are the only Judges where to beſtow their Bounty. I have nothing here to preſcribe, or direct. I only would propoſe and recommend what to me ſeems a proper Object for their Liberality.

In Scripture there are many Examples which ſuit the preſent Caſe, and may ſerve to determine your Liberality into this Channel, which the Piety of our deceaſed Siſter has ſo largely opened by her Munificence. We read in the Book of *Exodus*, that when the Tabernacle was to be made, all the Expence, by divine Appointment, was to be furniſhed by voluntary Contributions. * God ſaid to *Moſes*, *Speak unto the children of Iſrael that they bring me an offering: of every man that giveth it willingly with his heart, ye ſhall take my offering. --- And they came, every one whoſe heart ſtirred him up, and every one whom his ſpirit made willing, and they brought the Lord's offering to the work of the tabernacle, and for all his ſervice.* And theſe Oblations were made in ſuch abundance, that they who were appointed to receive them came to *Moſes*, ſaying; † *The people bring much more than enough for the ſervice of the work. And Moſes cauſed it to be proclaimed through the camp, and the people were reſtrained from bringing.*

* Exod. xxv. 2. xxxv. 21. † Exod. xxxvi. 5. When

When afterwards the Temple was to be built at *Jeruſalem*, *David*, who provided the Materials, conſidered it as a national Concern, the principal Affair of State, upon which the Happineſs and Glory of his Kingdom depended: yet he would not have recourſe, as he juſtly might, to a Taxation by Law: but all the Fund provided for erecting that marvellous Fabrick conſiſted purely of voluntary contributions, whereof he himſelf ſet the Example by an immenſe Benefaction; and then he invited all the rich Men of his Kingdom to follow his Example, and freely contribute to that religious Work. They did ſo, and gave vaſt Sums, of which you have a diſtinct Account towards the End of the firſt Book of *Chronicles*. And the ſacred Hiſtorian takes particular notice of the great Joy they felt in the Conſciouſneſs of having ſo well placed out their Treaſures; * he ſays, *then the people rejoiced for that they offered willingly, becauſe with perfect heart they offered willingly to the Lord: and David the king alſo rejoiced with great joy.* The great Advantage of Riches is, that they enable us to *do good*; and they fill the Mind with a ſincere Delight when they are ſo employed: and this occaſioned that general Rejoicing of *David* and his People at *Jeruſalem*.

But we need not look beyond our own Coun-

* 1 Chron. xxix. 9.

Country for Examples to excite our Liberality upon this Occaſion. The Piety of our Anceſtors has greatly ſignalized itſelf in erecting ſtately Edifices for the Celebration of divine Service in all Parts of the Kingdom; and if the Church of this Pariſh appear *mean*, *incommodious*, and quite unſuitable to the *Wealth* and *Dignity* of its principal Inhabitants; it muſt be remembred that the Advantage of their Reſidence here is but a late Acquiſition. I find by our Regiſter, that the Number of our Pariſhioners is doubled within the laſt hundred Years. The Land, we may ſuppoſe, employed near as many Hands formerly, as it does at preſent; and therefore this Increaſe muſt be owing to the Gentlemens Families, who, drawn by ſo healthy and agreeable a Situation, have greatly enriched and adorned the Pariſh. I hope the time is come at laſt that the Place of Publick Worſhip ſhall have its Share of the general Improvement: Two Thirds of the neceſſary Expence is already provided by our deceaſed Siſter, and I truſt that God will put it in the Hearts of his Servants to accompliſh what ſhe has ſo generouſly begun. * *Let every Man do according as he is diſpoſed in his heart; not grudgingly, or of neceſſity; for God loveth a cheerful giver.*

* Luke xii.

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